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A COMMENT VPON COHELETH, OR, ECCLESIASTES.

Framed for the instruction of

PRINCE HENRIE
Our Hope.

By HVGH BROVGHTON.

ANNO. 1605.

A COMMENT ON COHELETH

OR

ECCLESIASTES.

Framed for the Illustration

OF

PRINCE HENRY'S

Gift Day.

By IVOR BOUGHTON.

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TO THE MOST NOBLE, HENRY PRINCE OF great Britanie.

IN a former litle Booke (moſt noble Prince) ſpeaking Ebrew and Latin, I ſhewed the Perſons of Dauids Familie: the Kinges race, and the Kinglier then the Kinges, the Houſe of our Lord after the fleſh: a matter opened in few words; yet miſtaken in England, and almoſt euery where, to the ruine of infinite millions: who finding Chriſtians vnable to ſettle their owne narration, reiected all Chriſtianitie. That ſmall worke I diſperſed in many thouſand copies by Sea and Land ouer Europe and Aſia: where many haue thought the gift not meane. Next, knowledge of the Perſons that ſprang from Dauids houſe: the qualitie of the Kingdome and perpetuall Throne promiſed to Dauid, 2. Sam. 7. and 1. Chron. 17. and Pſalm. 89. ſhould be knowne. To manifeſt that Salomon Dauids ſonne, and a King that hath all Royalties of this world, is choſen of God. Hee telleth vpon his owne long ſtudie and expe-

rience, that all thinges vnder the Sunne be vaine: So that the Throne promiſed to Dauid, muſt be for the world to come: which the man Gabriel that appeared to Daniel to tell our Lordes death; and to Marie for his birth, doth plainely expound what nature it hath: that it is the Kingdome of Chriſt by ſuffringes, bringing ioy. The whole Booke of Salomon herein ſpent, with helpes to clearenes, I ioyne to the former: which, if God will, ſhalbe accompanied with others, as the argument calleth for explication.

Your Graces moſt humble

Hugh Broughton.

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THE CHIEF MARK OF ALL

The holy Scriptures.

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SVNDRY wayes doth our heavenly father draw vs vn- * Ecc
to the Kingdome of his ſonne: *But Man created of God
plain wilbe ſearching out many conceites, to his owne o-
verthrow: by the ſleight of Satan: as the Angels that kept not
their place, fell to ruine. They being created the firſt day: &
hearing the voice of God which dwelleth in light that none can
come too; ſaw that the frame of the world was not for Spirites
vſe: the Sphæres in their wonderfull greatnes & ſwiftenes:
the ſtarres in theyr moſt beawtifull order: the vapours, Win-
des, & cloudes in moſt wiſe peiſe, the plantes, foules, fiſhes,
beaſtes, all theſe benefite not the Angels. But after the ma-
king of all theſe, the holy trinity conſulteth for making man, in
iuſtice & plain holynes, & maketh his body of the earth: that
all thinges may ſerve his vſe: the ſtarres, the Elementes,
the plantes & all live thinges. And God doth breath into
him a ſoule immortall, full of life, which might have kept the
body allwayes alive: & sheweth vnto Angels mans wiſdome,
in that he nameth all beaſtes with termes defining theyr na-
ture, & maketh a woman out of his ſide, & giveth them do-
minion over the Earth: and giveth his Angels charge over
them, to attend vpon them, & to kepe them. But one part of yᵉ a
miſlikeh this charge, & by that rebellion extinguish their owne
light, & loſe their owne glory, & find miſery vnrecovera-
ble; & ſeke leave to try man, whether he can be deceaved, to

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Your Graces moſt humble

Hugh Broughton.

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THE CHIEF MARK OF ALL

The holy Scriptures.

Thes first 4 lines are an abridgement of yt ni follows

SVNDRY wayes doth our heavenly father draw vs vnto the Kingdome of his sonne: *But Man created of God plain wilbe searching out many conceites, to his owne overthrow: by the sleight of Satan: as the Angels that kept not their place, fell to ruine. They being created the first day: & hearing the voice of God which dwelleth in light that none can come too; saw that the frame of the world was not for Spirites vse: the Sphæres in their wonderfull greatnes & swiftenes: the starres in theyr most beawtifull order: the vapours, windes, & cloudes in most wise peise, the plantes, soules, fishes, beastes, all these benefite not the Angels. But after the making of all these, the holy trinity consulteth for making man, in iustice & plain holynes, & maketh his body of the earth: that all thinges may serve his vse: the starres, the Elementes, the plantes & all live thinges. And God doth breath into him a soule immortall, full of life, which might have kept the body allwayes alive: & sheweth vnto Angels mans wisdome, in that he nameth all beastes with termes defining theyr nature, & maketh a woman out of his side, & giveth them dominion over the Earth: and giveth his Angels charge over them, to attend vpon them, & to kepe them. But one part of yt angells, misliketh this charge, & by that rebellion extinguish their owne light, & lose their owne glory, & find misery vnrecoverable: & seke leave to try man, whether he can be deceaved, to

* Eccles. 7. 31.

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cast of the obedience of God, & prevaileth, & bringeth them to death of the soule, & losse of that light which wold have kept the body alive for ever: & into sinne that draweth eternall Woe vpon it. And this disobedience being wroght quickly the first day of man, brought all the World vnder corruption: and greved still the holy spirit, & his Angels. But then further counsell is shewed: that the ETERNALL Son of God Will take Humanity of Eves Sede: and to him the World is subiectea, till an vncorruptible new World be made. But Satã withdrew belefe from this point; & rules as Prince of the darkenes of this World, so as it is hard for Adams Sonnes borne in sinne & blindnes extreme, to hold this World cursed: vvhich yet all serveth mans vse: and to hope for a World vnvisible, for the soule leaving this life: & of a new vvorld for the body & soule. Seing Adam cared not for Gods charge, being yet in life & Lordship, & belecved not the Word of him who spake & all thinges had theyr beynge: So the Sonnes of Adam will hardly beleve that the King of Glory must die to give life: and to lighte Adam by faith to life: and arise to raise Adam: and leave this World, to shew hope of an other World. Experience teacheth vs how far this is from vs.

Adam fell qnickely: even ye first day of his creation: before ye woman was called Eue.

To this none can come vnlesse the Father draw him. Yet Gods grace in governement condemneth all for not layng hand vpon this grace, and for not craving of grace truly so todoe. Now to shew that by death life should come, in Paradise a beast is killed: and With the skinne, our Parentes be clothed: and fyer from Heaven burneth the carcase: and the next day is appointed for a rest to meditate, on this: to Whom able to governe, the creature

Apoc. 13. 8. Note how redemption was taught to Adam, before ye Law by sacrifice: vvc is a soule of Justice ginen by fayth.

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ture is subiected: Who by resting the Sabath in the grave: vvhich fell out after 3960. yeares, fully endeth the Sabath, & rising vvith the light the first day, brings light vnto the vvorld: as in day, for death, his passion vvas fitted to Adams day & time of fall & sentence, against him. Thus redēption vvas taught: & anger by a curse pronounced to come by the flood. Novv Cains murther of Abel, sheweth What poyson Satan breathed into Eves soule to beare such a sonne: & further, Cains sonnes appeare bad in making Gods of starres made to serve man: defying their Lord that made the World for them: & deifiing the creatures, to lose the creatour and creatures: vvhen the flood vvashed their bodies away: and their soules ascend to Gods Throne to have from it & before it, eternall flames. Yet then Christ shevved in Noah, how all beastes & Elementes & heavens obeyed him. Againe, they are told that Christ shall arise from Sem to be a King of iustice & peace. And, that, When the heathen receave the promesse, Iapheth his sonnes shall have the chiefest continuance of grace: And Noes families be named; & the Prophetes shew their nationes & stories With Gods people. That matter is expounded by the Prophetes, speaking still of the first families.

Their life & maners & contēpt of God Iob setteth forth: vvith their destruction.

But now they make the sad blessing a sloph: and buid a proud tower for worship to starres. Then GOD devided all their tongues, that they should no more heare his truth: to plead foolishly against it. And two thousand yeares all Heathen estranged from GOD perished for ever. & ever. And in short speches to Abraham, he foretelleth, that of him one shall come that shall bless all nationess: & sheweth his death, & recouery from death in Isak offred neare death,

but only by Gods voice, reserved, as by a resurrection: & that Iacobs sonnes should not worship starres above, or any thing on earth, they are starres in Iosephs dreame: & precious stones in Aarons Brest lap, or Care of iudgement. And to shew what iustice God required, they have plain Lawes of perfect Equity with a curse to all that kepe not every one: that men might know how sinne aboundeth: & to the poore in spirit the redeemer is declared in mysteries that the prophane should not skoff: yet plainly to such as mark how Adam & Abraham heard of him: & life of the soule is shewed by dwelling with God: as the second death for the soule, by anger from the face of God. Thus closly the world to come is shewed. Also the tabernacle, & appurtenāces shewed Christ his dwelling with man: & by sacrifices & birdes escaped, his death & resurrectiō: that for iustice hence by faith men should not say: Who can go vp to heaven to bring Christ downe, or Who can goe to the depe of the earth to bring Christ from the dead, but might know that Iesus should be the Eternal, & that the Godhead should raise him frō the dead. And the saving of our soules appeared, in the Brasen serpent, When Moses lifted vp the serpent in the wildernes, & the stonged by serpentes weare healed. Many doutlesse asked him, What was meant therby: & he told that so the sun of man should be lifted vp: that they who beleved on him should not perish, but have life everlasting. Moses mynd shined with knowledge of all, as did his face shine with light: & Levies Sunlike Smaragd: & his Prophecies abridg all the holy stories: & he maketh the twelve dum stones tell much, from Aarons brest: And the Patriarkes lives, have the like revolutiones in their children: how for cleaving to the redeamer they should find glory,

& againe

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& againe shame in refusing their fathers God, & folowing the blindenes of the God of this world. Now in David God historically expresseth Christ his Kingdome. David cometh to his Kingdome by continuall afflictiones: & so all that will folow the religion of Christ shalbe persecuted. And by whom the covenant of God & his law shall be kept to vanquish Satan, David is told: evē that Christ shall come of his loynes to reigne vpon his throne for ever. Of him he shall come to be a man & a King in this world: but he shall have no Kingdome in this world, & the earth which God hath cursed: but to him is the world to come subdued: being the creator, & David sheweth how yet in his suffringes & death he was made inferior to Angels: but crowned with glory & honour, since he sate on the right hand of God. And when he came into the world, all the Angels of God worshipped him. And that Iuda should consider how by suffrings this glory cometh, David describeth as an Evangelist the suffringes of Christ. This David doeth. And telleth in Prophecies the overthrow of his nation, & theyr captivity, & returne, & Antiochus persecutiones, & the Iewes reiection: even all their times: how God toke a time to plant them, & will pluck them vp: to seke them, & will destroy them: to kepe them & will cast them off: to love them, and will hate them. Now for experience that a Kingdome vnder the Sun was not promised in Christ, Salomon had all wisdome, wealth & pleasure, & found all to be vanitie: & by his pleasures fell from God: but returned, and teacheth in Eccleſiastes in all particular sortes, that all here is but vanitie & vexation of spirit: by mans dealinges, and by the sorowes of theyr handes: and closly warneth

neth that his ſonne ſhall not rule all his: foreſeying how Ioſephs Ieroboam vold leave only Iuda to be an Whole tribe till Shiloh his childe by the Virgin the King Eternall came in the flesh. Part of Rachels houſe, anda litle, of Beniamin, beauſe God built half Ieruſalem and the Temple in his tribe, for that, part of Beniamin cleaved to Iuda: as a Wolf thongh not a lion in Mardochai and Atoſſa the mother of Great Artaxerxes, that built the temple, Which abode till our Lord came into it. And Salomon Warneth the ten tribes, how they Wilbe robbers making one purſe, and refuſe the love of the truth: and how God Wold laugh at their deſtruction by Aſſur: and fitted Proverbes to have kept them from deſtruction: And the ſonne of Thamar, of Rachab, of Ruth, of Bathſuagh in the Canticles turneth all ioy to the Kingdome of Chriſt: that Ioſephs houſe should not deſpiſe the root of Ieſſai, though Ieſus Son of Nun conquered the Land & made the Sun to ſtay. A matter shewing that Which foloweth.

IESVS the Sonne of GOD, and the Sonne of David after the flesh, Wold darken the Sun, and shake all the earth. And yeres nere a thouſand, GOD ſtill ſo governed Iuda that they should look for the Kingdome of heaven, alwayes opened by CHRIST, and ſtill feele their ſtate on earth to be full of ſorow. That did they ſone prove true.

For the Kinges of Iuda Were all eyther Worshippers of Devels With many of theyr people, or, in ſome feeling of great danger & diſtreſſe: or, in open hearing of Prophetes, and that, many at once, that Babel should end their ſtate: and Salomons houſe: becauſe they followed Babel built to make Goddes of creatures. Salomons houſe vtterly perished.

And

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And in Babel, the Image, and other Pictures telles them in expositiones seaven times over how heathen shall withhold Iudahs kingdome, even from Salathiel and Zoroba babel our Lords Fathers after the flesh vntill he came into the World And they saw how yet vnder Heathen they were defended. And when they saw not only the fall of Salomons race, temple, city, & kingdome, but of mighty Babel in 70. yeres reigne: then they were in fit case to be taught of Davids Throne that should stand for ever. Aethan, of Phares brother, Zarach, told it afore Psal. 89. But the Angel Gabriel telleth it more properly, even to the very yere and day: that all the World might reckon 490. yeres to gather how many yeres, monethes, and dayes they were from the end of Moses, & how nere to the Work of redemption, by the sonne of God dwelling in our tabernacle. And poor Iewes from 120. nationes are sent to Ierusalem by Cyrus proclamation of the true God, Who all could teach Heathen that the World was made, and also how longue then it had stode: Wher still infidels will erre. And for receaving of Christ his Prophecy, the poore nation that returned to Ierusalem in hope of life by it, is recorded by the holy spirit which beautified the heavens, in high honour; how many theyr whole number to every man did make. This honor had the saincles: & their poore state in Ezra & Nehemias is from God set downe & their defence, & affinity with the Persiã kinges also is pẽned frõ Gods Wisdome, &, religion is expõded by Aggei, Zachary & Malachy, evẽ to Iohn Bap. & to the meke King, Christ himself. & to the destructiõ of their natiõ, which will not beleve that all kingdomes vnder the Sun are vanity: but doe and will still hope for a

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pompous belly blessing in this cursed earth. In due tyme our Lord cometh, to have his tabernacle in vs: for which his tabernacle or temple the world was made obedient vnto man. And though Moses tabernacle, were most diligently thrise described: & furnished with all dignity of matter & forme: yet God did sone leave it in smalle regard: & likewise Salomons temple. Yet against S. Stephens doctrine Act. 7. to this day Israel hopeth for a temple of stone, & city to be built on mount Syon, in Chanaan. But our Lord leaveth this world, to sit on Davids throne for ever: & Iewes perish in their lyes, and blindnes, & for our Lords brightnes, foure Evangelistes tell that: & one telleth how the Apostles taught that to the heathen; & holy Epistles comment vpon all Moses, to teach Israell the golden building, & how their Thalmudicall is straw: in all hope of Policy good on Earth. And when Ierusalem is destroyed to force an end of Moses Ceremonies: then more fully the nature of Davids throne is opened by Gracious Iohn, in obscure Patmos. He sheweth how all the goodly Iewels vsed through Moyses and the Prophetes tend hither, how the knowledge of Christ practised openly & rightly by his servantes, maketh the heavenly Ierusalem: the holy Iewes a ey-expectation. But this should have two hinderances: one by the prophane Cesares, whom the Lord wold pay for their partes: that all their world should be altered: the other by Christianes falling away, as Ismael & Ephraim did. So Mackmad of Ismael sone withdrew all the cōtreys of Daniels Image, to their old Arabiq; infidelitie: and Christ leaveth them to eternall blindnes, as he did the old builders of Babel. Also the city, that crucified Christ, setteth vp an earthly pompe, with corruption of all holy truth, & cari-

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age in hope of life by the Waters of Scripture, out of which he that is not borne againe by the Spirit, can never enter into the Kingdome of heaven. Yet against this Pompe Christ ruleth his common Weales in perpetuall expectation of the Eternall Throne to be fully manifested. And this summe doth the holy Bible afforde. Which he that beareth in mynd shall soner see the driefte of every particular Booke. And now Ecclesiastes will shew, how this World can have no good Kingdome: Wher all kind of Sortes flow With vanities and vexation of Spirit. But to consider his book With more clearnesse of light, this kindred, & life, & a popular spech of his royall and most Witty closse spech, & divinity chief poinctes, yet resisted of his nation, these are to be layd forth somwhat familiarly, for the help of the vnacquainted With such matters.

AN ABRIDGEMENT OF SALOMONS LIFE.

DAVID had sonnes by many vvives. The King and his brother Nathan, & tvvo more named in *1 Chr. 3. 5.* by the daughter of Ammiel: besides the first borne that sone died. That his vvife vvas called Bath-Suagh בתשוע a Daughter of nobility: God closly disposing tongues to that vvhich in

ſtory ſhould be moſt famous. After Vrias the faithfull Hettean died for his people & the cities of his God, by good Davids vvicked ſleight, and David had made that Pſalme of repẽtance to the cõfort of all that ſhould by faith find juſtice, David conforted Bath ſuagh, and ſvvare that Salomon ſhould reigne: & called her Bathſhebagh בת שבע daughter of Oth. And he ſavv further that Salomons houſe vvold not be vpright vvith God, but vvold overthrovv the temple & nation *Lev. 26.* and *Deut. 28.* and that Nathans prophecy ſhould come of Salomons next brother: & called him Nathan: that his name ſhould abridge the Prophecy. Bath shebagh בתשבע alſo hath her honour from God. *Prov. 31.* Being an holy teacher of holy truth, and joying that Chriſt ſhould come of her, as of Thamar, Rachab, and Ruth the Moabite: and not alſo of Roboams mother the Ammonite, nor of any King afterwardes. Salomõ vvas borne about the time that Adonias deflowred Thamar: as the ſtory ſhevveth: and is caſt by the Rabbines and Grekes to be tvvelve yeres old vvhen David dieth. His Father and his mother and the Prophet Nathan inſtructed him in the vvayes of God: & he craved vviſdome of God, and had it above all Kinges: and the more he increaſed in vviſdome, he taught the people knovvledge, and fitted many Proverbes. Three bookes he left; The Songe of Songes ſhevving the ioy of the Church that truly folovveth Chriſt: and the Proverbes, vvarning much the Tribes that they vvill fall avvay from God. In the ſame booke he joineth the

vvordes

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vvordes of Agur Ben Iakeh: a vviſe Prophet of his time, vvho in fevv vvordes taught much, of mans corruptio: and ſpake of God to dvvell in Chriſt, named Ithiel, and Vcal, that is vvith me God, euen the Mighty. And Koheleth is his third book. The K. had fovver names Salomon, and Iedidiah, 2 *Sam.* 12.25, Lemoel, *Prov.* 31. and Koheleth: *Eccl.* 1. The notation of the laſt should here be opened: קהל Cahal the verb is, *Gather*, and the novvne *Eccleſia*, a company gathered to one aſſembly: as the *6000000*. vvhich at once denyed God: *Num.* 13. called there עדה Ghedah: elſvvhere often קהל Cahal. συναγωγή, *Synagogue*, or *Eccleſia*. Of Gathering the beſt thing, that is, vviſdome, he is called Koheleth נקרא קהלת משם החכמה הנקהלה בו. Aben Ezr. Eccleſiaſt. 1. That is: *He is called Koheleth, by the terme of Wiſdome which was gathered in him:* finding by experience that all thinges vnder the ſunne are vaine: & common vveales full of folly & madnes: that men should look to the Kingdome of Chriſt in heaven. The Lxx. made a nevv terme of their ovvne, Eccleſiaſtes: avviſe Doctor. And this book commenteth vpon Nathans Prophecy, cited afore: and teacheth cloſly, that many Kinges of his poſterity by foolishnes vvold breake the hedge, that Serpentes should bite them: & vvold ſpeak great vvordes, as did Roboam, ſo foolish as one that knevv not the vvay to the city. And he himſelfe, vvas entangled by his vvives to build Idolea for them: But he proclameth their vvickednes: and hovv Iedidiah, the beloved of God vvas delivered from them. None should doubt

but that he is in the Kingdome of heaven: ſeing all the Prophetes be there *Luc. 13.* and he ſpent all his life to teach the vanities of this vvorld. His poſterity ended in Iechonias: and the Ievves miſſe of all the Prophetes meaning, vvhich ſay: that Meſſias should come of Iechonias: vvho left no child naturally: *Iere. 22.* But ſonnes to his Kingdome many. *1 Chr. 3.* & Salathiel of Nathan *Mat. 1. Luc. 3.* This poinct should ſpecially be noted of Chriſtianes. The Ievves vſe all endevour to overthrovv S. Luk for our Lords Kindred: & mightily labour to prove that Salathiel vvas naturall ſonne to Iechonias: and not onely S. to the Kingdome: as troupes of others *1 Chr. 3.* but properly ſonne, as any other to his father, in private ſpech. And as they look for a pompous Kingdome: ſo they continue againſt Gods oth, the line of Salomon: in Sanedr. fol. *18.* Perec *10.* atticle *12.* in theſe vvordes.

כלל יסור זה שאין מלך לישראל אלא מבית דוד ומזרע שלמה בלבד וכל החולק על משפחה הואת כפר בשם השם יתברך ובדברי נביאיו׃

This rule is a foundation: that no King may be accepted for Iſrael, but of the houſe of David & of the ſede of Salomon only: & Who ſo is a ſchiſmatique againſt this family, denyeth the name of the bleſſed God, & the wordes of his prophets. Thus expreſſely they teach that Meſſias muſt come of Iechonias: & knovv that S. Luke & our Goſpell falleth vvher that is graunted: vvhom I anſvvear in myne ebrevv treatiſe to Prince Henry. And I have shevved of the groſnes of our table elſvvhere.

A paraphraſe

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A PARAPHRASE

Abridging the book:

WITH OBSERVATIONES OF ſpeches tovvching the holy Ttinity, *& of Iudaiſme, ſtumbling againſt Koheleth even vnto this day.*

ALL this book of Coheleth or Salomon, tendeth, as vvas shevved, to open Nathans ſpech, *1 Chro. 17.* touching the Eternall throne of David: And this ſylogiſme ariſeth hence by the Ievves graunt: in the Chaldy vpon this place.

If all things vnder the ſunne be ſubiect to extreme vanitie: the Eternall throne promiſed vnto David, muſt be of an other World.

But all thinges vnder the ſunne be ſubiect to extreme vanitie:

Therfore this is all the Man, to looke vnto the iudgement of God for an other World, and vnto the throne of the better ſtay.

The propoſition is omitted, as lapped in the Prophecy

of Nathan closly: and not to be opened directly to the prophane: vvho vvold cõtemne all ſpech of the vvorld to come. And the humble vvold ſone conceave it. The aſſumption is proved by a plentifull induction, going through all mans ſtate. And theſe be the chief heades.

Cha. 1. Shortnes of life. The shortnes of mans life paſſing as a vapour. The Sun, vvind, and vvater, never reſting in one place, picture our ſtate, and cauſe our change: our eyes can never be contented nor our eares: & yet nothing is nevv: but forgetfulnes maketh thinges paſt to ſeme nevv. And to marke mens actions, Koheleth, that gathered all vviſdome by experience, being a King, and in Ieruſalem the glory of the vvorld, should paſse all: that none coming after him should excede him. He conſidered the cariage of the vviſe, and of the mad vvorld: and ſavv that the croked vvold not be ſtreightened, and the imperfect could not be made vp. He tryed pleaſure in his great cheer, & his thouſand vvomen. That became nothing vvorth. He joyned vviſdome and royall majeſty togeather, in all pompe, and ſtately vvorkes and delites. But all vvas vanity. Though vviſdome paſſe folly as ~~darknes~~ light paſſeth ~~light~~ darknes: yet this event have both, that both ſone die, and theyr memorie. And vvhat the vviſe by care never reſting doth bring about, a foolish heyre, as Roboam and his houſe, almoſt all the race vnto their end in Iechonias, by vvicked madnes deſtroy. The beſt thing vvhich the vviſeſt vvold vvish is contentement, in vſing their preſent travell. But Gods variety in governing mans tymes & ſeaſons in birth,

vviſe policy cannot help common vveales ſo many be imperfectiõs

Chap. 2.

Pleaſures, vviſdome, & royalty are but vanity.

death

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death; planting, rooting out: ſeking, rejecting, love and hatred, this checketh all hope of reſting in contentement of vvelth goten. And God vſed this variety in his judgements that men should feare him. But the thorny cares & pleaſure, choke the meditation vpon Gods vvorke. And thus the vviſdome of the beſt cannot bring any ſound ſtate. Novv folies be infinite. In courtes of judgement, might overcometh right: and men are become beaſtes: and for all thinges vnder the ſunne, as the one dieth ſo dieth the other. And vvho conſidereth the ſpirit of a man, that it aſcendeth vnto God; ſcant any: But men live as not beleving, or not regarding the ſoules immortality. And the vviſeſt cannot look for vſe of their ovvne, for oppreſſours vnreſiſtable are in every place: that the heathen ſavv hovv it vvas beſt never to have bene, & next, to dye quickly. Envy of life, bredeth in others ſlouthfulnes. vvherby the poore in all common vveales be infinite. And their miſery bredes a contrarie, in ſome rich: that being vvithout kindred, yet they have none end of their labour. Yea the rich Kinges nether for them ſelves nor other have any happy caſe. A vviſe child in priſon, as Ioſeph, is in better caſe then an old foolish King, as Ioas. And Kinges vvere borne poore & naked: and may come to the ſame caſe: and people be ſtill vvery of the preſent, & men vnder Kinges had nede of continuall prayer: and in prayer, much babling & rash vovving encreaſe vanities in the beſt buſines. And for the oppreſſion by the mighty, many are amazed: and knovv not hovv

Chap. 3.

Oppreſſiõ common.

Cha. 4.

αριστον μὴ φυναι. The heathen ſentence vvas afore from God.

S'outh mother of poore folkes.

Coveteſneſs.

The preſent is ſoon lothed.

Cha. 5.

the

a they the high God. as God thy creatoures. chap. 12

the holy (a) Trinity is above all, & hath a tyme for judgement: But the most, think ther is no God. Novv village vvold seme a contented life: better then marchandise: vvher mony multiplyeth not: but by care and hazard. Here, as vvelth encreaseth, the servantes that spend it encrease: and the master hath no more then they, saving only the sight: and the servantes slepe is svvete: but care suffreth not the master to slepe. And often falleth the rich to be vvorth nothing: and onely contentement here is good: but to vse the goodes gotten, that is a gift of God. Often the vvelthy are cut off from vse of their ovvne; long life & many children cānot in poverty make one better then the vntimely birth: yea though a man live in poverty tvvo thousand yeares. All must come to one place. And this befalleth all men that the soule is never satisfied. By this the vvelthy vvise man or foole hath no sound preeminence, nor the poore of knovvledge, inferioritie, in vvalking afore the living. The notation of Adam should teach of his nature: for the first names expressed the natures of the thinges named: and it is evident, that he is but earthly Adam, and is not able to strive vvith his stronger: and vvho knovveth vvhat is good for man in the dayes of his life that are but a shadovv, & vvho can tell him vvhat shall befall him. Therefore ther is no true joy in this life: but a good name before God is better then any vvelth: vvherin precious oinctmentes in the East, vvere the chiefest, and better is the day of death, then the day of birth, and the house of mourning

Husbandry full of cares. Riches be vncerten.

Ch. 6.

Many children in Arabian poverty are a misery. one in Iustin had 600.

Adam the name telleth man of his frailty.

Cha. 7.

Sad meditation of death is the best thing.

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mourning then the house of feasting: for the mourning house is the end of all, and the liuing vvill take it to hart. The practise of vvise & foolish shevv this. For the vvise goe to the house of mourning, the fooles to the house of banqueting. So the check frō the vvise is better then the songes of fooles. For as the voice of thornes is vnder the pot, such is the laughter of fooles. And because oppression from the stronger driueth men to madnes: & bribes again destroy their hartes, the good end is better then the good begining, and patience better then anger. A man must be slovv to anger: for anger resteth in the bosome of fooles. As this proceedeth not of vvisdome to aske: vvhy vvere the former dayes better then these. VVisdome is good vvith vvelth, vvhile men liue. Both bring a sheltre. But vvisdome is the better, it saueth him that hath it. And here vvisdome shevveth it selfe: euen in humblenes not hoping to streighten that vvhich God hath made croked: rejoyce vvith the rejoycing: and vvepe vvith the vveping dayes. God hath so set one by the other, that none can finde fault. The just perisheth in too straite justice, & the toylesome holdeth one long in his toyle. Be not toylsome to much nor too vvise: and play not the foole: it vvill bring death before the ordinarie courtse. It is good to kepe betvvixt both: as they that feare God vvill. VVisdome vvill strengthen more then ten rulers: though in many thinges all stumble. And this poinct of vvisdome hath great vse, not to regard all evel tongues: for all speak evell of others & the tōgue cā not be bridled. This Kohe

leth tried: & ſought ſtill to find reaſons for all cariages. But that vvas far off. Novv the far off and the depe vvho can find out. But in trying the madnes of folk, Koheleth found by his thouſand vvives, that an evell vvomā vvas bitterer then death. This he found: examining one thing by an other to find out deviſes. But this he could not find out: though in men one of a thouſand, Koheleth vvold find out the ſubtileſt deviſes, yet of a ſubtile vvomans deviſes in all that number, he could not. They made him build houſes to ſtrange Gods: vvhervpon the Kingdome firſt rented, aftervvardes, perished. And this, Koheleth found generally true: that God made Adam plain, but they found out many invētiones. And ſo doe their children in all folly. And vvho is as the vviſe man? vvho is like him that knovveth the nature of matters. VViſdome lighteth the face of a man: and the hardenes of his face vvilbe changed. As vnlernednes bredeth boldnes: and judgement, lothnes to be medling. And it avoideth the calamities that come from governoures oppreſſion. Herein viſdome vvold kepe the Kinges lavves, in the Lord: and not reſiſt auctority: for he carieth not the ſvvord in vain. But he that doth vvell ſhall have praiſe of the King. But here men brede them ſelves much ſorovv, not knovving vvhat vvill befall them. And this vanitie is comon, that men conſider not, rulers nor ſubiectes, hovv ſodenly death vnexorable, (againſt vvhich ther is no ſtriving) ceaſeth vpon men. By vvant of vviſdome herein men vvilbe ruling men, to their ovvne harme. In that caſe

Kohelet

Evell vvomen a comon miſchief a e vvorſe thē death. Salomon & Ieremies age, felt that, *Idolatry hath alvvies ine a forerunner of moſt lamentable vvines.*

Cha. 8.

Kinges offenſes are very hard to be cured & avoided:

Pall death knocketh poore cotages, and Kings Pal laces vvith an equall foote.

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Koheleth ſavv the vvicked buried: vvhen they vvent avvay, and paſſed from the holy place of judgement, & vvere forgottē in the citie vvher they had ſo done. And this vanitie might teach, that no throne acceptable vnto God, can be found in this vvorld. But by not knovving Gods dealing herein, men fill this vvorld vvith vanity. Becauſe judgemēt is not shevved quickly vpon evel vvorkes, mens hartes be fully caried to doe miſchief. But the vviſe Koheleth vvould tell, though the vvicked doe vvickedly an hundreth fould, and live long: yet it shalbe vvell vvith the Godly: & not vvith the vvicked vvhoſe dayes are but a shadovv. An other ſecret government of God, teacheth the vanity of this life, that the juſt are plagued, and the vvicked proſper. This teacheth that ther is an other vvorld of recompenſe: as in the Parable of Lazarus and Dives. In this diverſity quiet enioyng of the preſent vvelth is all that a man can have of his travell. And for mans buſines reſtles and ſlepeleſſe, not the vviſeſt can ſee the reaſon of Gods vvorkes. By outvvard proſperity, the juſt and vnjuſt are not diſcovered often tymes. Hence Epicures exhort one an other vvith longe orationes to preſent pleaſures: vvhile not the ſvvift have the gool: nor the valiant the victory, nor the vviſe, the bread, nor the cunning, favour, but a tyme and occurrant befalleth all. And men knovv no more their time, then fish or foule that be caught in a net, and ſnare. VVithout ſpeciall vviſdome, this vvill not be shunned. VViſdome is ſoone contemned. This example may be pregnant. A litle citie beſieged of a great

The ſorovves of the juſt in this vvorld, shevv that all Good is to be hoped in an other vvorld.

Eccha. 9.

Epicures fill kingdomes by blindnes herein. & as fish & foules men are ſnared.

vviſdome is in cities is the beſt deſert ſone forgotten,

King, by a poore mans vviſdome hath ben ſaved. But that poore man is ſoone forgotten, yet vviſdome is better then ſtrength: though the vviſdome of the poore is contemned, & his vvordes are not heard. The vvordes of the vviſe in quietnes are heard, more then the cries of Lordes over fooles. VViſdome is better then armour of vvarre: and one that miſſeth of it, as a Lord over fooles, vvill loſe much good. As one dead flye putrifieth much precious oinctement, ſo a little folly marreth a man precious for vviſdome & glory. VViſdome is rare: and to have the hart on the right hand. But to have the hart on the left hand, that is comon to the foole: vvhoſe hart faileth in the plain vvay, and he telleth all that he is a foole. And in ſuch a vvorld, vvhat ſtudy of the Lavv can brede a bleſſed throne on earth.

Cha. 10.

Folly in one & in one thing doth much hame.

Hatred from rulers makes many leave the care of their place to their harme.

The Spirit of rulers often riſeth againſt a dutifull ſubiect: as did Salomons againſt Ieroboam: he left his place and fled to Egipt: and became the ruine of Salomons throne. Here a ſoft cure might have delayed much ſinne. An other evel is great and comon: appearing notably in the vnlavvfull kingdome of Ephraim. The fooles of the ten tribes vvere ſet on high, and falſe Prophetes; and the truly rich ſate dovvne lovv. Servantes ſate on horſeback & Princes vvalked vpon the ground. This people might knovv that great is the vanity of govvernements here. Roboam in Iuda likevviſe payd the price of that, extolling foolish yonge men, and contemning old ſages. And King Ioas moſt notably: yelding from his rich counſellers, to the foolish Idoleſervers

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vers. And his grandfather Ioram greatly vvanted vviſdome that loſt all Edoms ſubjection, and advaunced fooles to kill his ovvne bovvels, and to dye by torment of bovvels. And as Saul by folly hoping to defeate David, digged a pit vvhich him ſelf fell into: So King Ochozias joyning vvith Iſrael, brake an hedge, that the Serpent Iehu ſtange him. And of all Kinges vvanting vviſdome, and of all in high place, and of ill bent, avvay from God, theſe Proverbes vvilbe verified, he that removeth ſtones vvilbe greved by them, and he that cleaveth vvood, shalbe indangered by it, yf the iron be blunt, and a man vvhett not the edge, but be vehemēt in ſtrength: vehemency in a blunt cauſe, vvill cauſe dāger. VViſdome from Gods vvordes of right, vvill only bring good ſucceſſe: teaching to bevvare of Satans deceites, vvher a ſting at the firſt is paſt cure. All the Kings of Iſrael folovved Ieroboams vvorshipping of calves: being ſo ſtong at the firſt: vvithout vſing holy aduiſe: that aftervvardes ther could be no vſe of enchanters. All the Prophetes vvarninges vvere nothinge: all that Ionas vvhale, and Nineuie taught: all that Oſee, Amos, Eſai, and Micha told, vvroght litle good. As deaf adders they ſtopped their eares: and vvold not heare the voice of any inchanter. Yet the vvordes of the mouth of the vviſe doe beare grace: as ſpecially the ſpeches in David for the Kingdome of Chriſt: but the lippes of the foole Ieroboam ſvvalovved vp all his houſe, vvhen he bade vvorship calves at Dan and Bethel, and forbade to go vp to Ieruſalem. The begining of the

vvordes of his mouth vvas foolishnes, and the end of his mouth an evell madnes. The other Kinges foolish before God, multiplyed vvordes againſt Iudah, but ſavv not their fall. Great toyle they tooke, familie after family, and vvearied them ſelves in their Idoles: being as men that knevv not the vvay to the city. And ſuch vvere all the Kinges of Iſraell, and the vvicked of Roboams Kingdome. And vvo be to the kingdome, vvhere the Princes be given to feaſting: as the true noble and ſobre bring happines. A Kingdome is like an houſe: vvher by ſlougth the timber vvork rotteth, and by diſſolute hād, the houſe vvilbe dropped through: vvhen they make feaſtes for laughter, and that vvine chear the hart, and mony muſt afford all. And herein the meddlers vvith Kinges find their ovvne ruine; & this vanitie is comon. But they that look to the kingdome of Chriſt, vvill not in thought medle vvith Cæſar: for liſteners vvill fly to report all that is once vttered. But men should ambitiouſly ſeke to meddle vvith their ovvne matters, and to do good for the hope to come: as Pilgromes & ſtrangers. This vvil be a caſting of ſeede vpon moyſt ground: vvhich vvill fructifie: that as one ſoovveth he shall reape. Therfore vvhile vve have time vve should doe good to all: leſt God alter our ability, or occaſion. The cloudes and trees teach that: the cloudes fall to moyſten the hearbes, and vvher the trees fruct falleth, gatherers vvilbe ready. And herein vve should not be caſting doubtes, eyther for others ſucceſſe, or leſt vve in time vvant our ſelves, of our joyes. The huſbandman plovv

Hoſeas, Amos, & Eſai blame Iſrael for this.

Cha. 11.

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ath in hope: not loking to the cloudes for ſovving or reaping: as vve knovv not the vvindes vvay, nor the Embryones grouth, ſo vve knovv not hovv ſone God altereth times from life to death: from planting to vnrooting, from building to breaches: from laughter to vveping, from ſeking, to loſing: from ſpech to ſilence, from love to hatred, from peace to vvarre: from youth to old age, morning and evening vve should not be vveary doing good: for in due tyme vve shall reape, yf vve doe not faint. It is a good thing for one to chere his ovvne life, vvill mans hart ſay: but long and mery life vvilbe nothing ſauing vanity: vvhen vve thinke vpon the tyme after this life, hovv it shall never haue end. This thought vvill make yong men litle joy in the morning of age: conſidering that God vvill bring them into judgement. And the vvekenes of our earthly tabernacle should put vs in mind hourely. For dayes void of all delite vvill ſone come: vvhen our eyes, ribbes, armes, ſtomake, eares, and tongue, and all helpes of voice & the legges faile: & graynes buddeth, & vve are shaken off like a grashopper: and the chine & liuer & brain pan all vvil be rent, and man returneth to his endleſſe home, & mourners go about in the ſtrete. This may teach vs hovv all temporall thinges be vaineſſe, & teach from Scriptures to find out Chriſt his Kingdome: that vvhen the outvvard man is corrupted, the invvard man be fully renued. For Chriſt is our life: and to die in him, that is all our gain. And mans ſone paſſage hence vp to Goddes throne, to receaue according to the

In this variety vve should ſerve the tyme: & omit no occaſion. and Iſrael had experiēce of all theſe vvher the elected fathers had often ſōnes rejected, and fathers loſt left ſonnes to be found out: till vvhole apoſtaſie rooted out the natiō.

Chap. 12

all joy faileth: & ſorovv vpō ſorovv befalleth.

thevvorkes done by the body, good or evell should print this in our hartes. And vve should giue more aboundant hede to Koheleth his vvordes: leſt they flovv aſide from our eyes, as they from Ephraim, *Prov. 3.* and from the men of Ieruſalem: *Eb. 2.* vvhom ſin platting about them entangled to deſtruction. Koheleth, as all the other Prophets, hath vvordes of delite, & Scripture of right: vvordes of truth: as Goades to direct vs, & nailes faſtened, in the shepe foldes, geuen from Chriſt the only Shepheard, of vvhom Dauid ſpake *Pſa. 72.* his laſt vvordes: & therin theſe. Bleſſed be the Eternall, God, the God of Iſraell, & bleſſed be his glorious name for euer: and let all the earth be filled vvith his glory. Amen, yea amen.

A

TREATISE OF THE

Holy Trinity

NOW, for the trinity, I will folow thoſe textes at which the very Iewes be amaſed, & I will make my ſtyle altogether from theyr vvordes, ſaving that, their future, for MESSIAS to come, I will turne into the tyme paſſed. In the Babylonian Thalmud in Sanedrin fol. 38. excellent places be cited for vnity & plurality: touching alſo MESSIAS from Dan. 7. vvher Rabbi Sadaias ſpeaketh matter vvorthy regard: alſo from Ex. 23. vvher Ramban vvritteth vvell: & Iſaak Ben Arama vpon Ex. bringeth the vvhole Thalmudiq; conſent, that MESSIAS is greater then the Angels & inferreth therupō that he muſt be God: vvhich matter Koheleth toucheth for plurality of Perſones, in Boreeicha Thy creatours. I have ioined an Ebrew ſtyle to the English: that the one may help the other.

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OF

THE VNITY IN GOD-

HEAD AND PLVRALITY

of Persons.

THE ETERNALL, our God, the Eternall is one: & his nature is made knovven by himself: for the Persons, the father, the Sõne, & the holy Ghost, & vve must folovv & marke the mystery of the Scriptures for the plurall number, and for the Sonne of God: and for the holy Spirit. In these there is a great mystery: *Let VS make man according to OVR image*: This for the persons. And for the vnity of natures this: *God created man after his ovvne image.* SO, *Come Let VS goe downe, and Let VS confound* ~~theare~~ *there their Lippe.* And, *the Lord Went downe to see the city, and the towre.* And, *For there, Elohim WERE reuealed vnto him*: &, *the God which heard me in the day of my distresse:* And, *Who is like thy people Israel,* ~~nation~~ *no nation on the earth for whom THEY Went, euen Elohim, to redeme them vnto him selfe, for a People, And, Vntill THRONES Were set vp: and the Euerlasting Sate*: *What is to be said of that, One for himself, & one for the Sonne of David: as it is Written*: *behold With the cloudes of heauen one like the Sonne of Man came*: *This is Messias our righteousnes.* And *is it not Written of the Messias? Meeke and riding vpon an Asse? Indeed he came in humblenes, a & came not vpon*

על שלוש מדות האלהות

יהוה אלהנו יהוה אחד ומציאותו מידעה לו
על מדותיו האב הבן ורוח הקדש: ועלינו
ללבת ולשמוע בסוד המקרא: על מספר
רבים ועל הבן ורוח הקדש: באלה סוד גדול
נעשה אדם בצלמנו על המדות: ועל איחוד
המציאות: ברא אלהים את האדם בצלמו: כן
הבה נרדה ונבלה שם שפתם: וירד יהוה
לראות את העיר והמגדל: כי שם נגלו
האלהים: לאל העונה אותי ביום צרתי: ומי
כעמך ישראל וגומר אשר הלכו לו אלהים:
עד די כרסון רמיו ועתיק יומין יתיב מאי
איכה למימר אחד לו ואחד לבן דוד דכתיב
ארו עם ענני שמיא כבר אינש אתי: זה הוא
משיח צדקנו והלא כתוב על משיח ענני
ורוכב על חמור אלא בא בענוה ולא בא
בסוסים בגאוה ואשר כתב עם ענני שמיא
הם מלאכי צבא השמים זו היא דוב הגדולה
שנתן הבורא למשיח ככתוב עם ענני שמיא

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pon horses with pride. And whereas it was written with the cloudes of heaven: They are the Angels of the host of heaven. This is the great dignity which the Creatour gave Messias. And to the Everlasting did they bring him: as it is writtē: The Eternall sayd vnto my Lord, sit thou on my right hand; &c. A certen Saducie said, to Rabbi Idith in the Babil. Thal. San. fol. 38. It is written: & to Moses he said: Come vp vnto the Eternall: vnto me: he should have said. This is Matatron (the Angel that led the People) of whome it is written. My name is in him. It is written: rebell not against him, he will not beare with your sinnes. Mark also the commentary of Ramban vpon these wordes; Behold, I send myne Angel before thee, to keep thee in the way, & to bring thee into the place which I have prepared: regard him, & obey his voyce. Provoke him not, for he will not forbear your Sinnes: for my name is in him. Thus there speaketh Ramban. In the propriety of the text, this Angell which is promised here, is the Angell the redemer in whom the great Name (God) is For in Iah Iehova is the Rock Everlasting. And the same said: I am the God of Bethel. It is the manner of the King to tary in his house. And the Scripture calleth him Angel because the world is governed by this Person. And vvordes of the generall Rabines concerning Christ are these: in Isaak Ben Arama vpon the Lavv fol. 76. Our Doctours say, who art thou great mountayne? This is Christ. And wherfore is his name called greate? because he shalbe greater then the Fathers, as it is written: Behold my servant shall prosper, he shalbe high & exalted; He shalbe higher then Abraham & exalted above Moses: & he shalbe farre above the Angels. Esa. 4

אז הוא גדול במשל: ועד עתיק יומים
הקרבוהו כדכתיב נאם יהוה לאדני שב
לימיני: אמר ההוא צדוקי לרבי אידית כתיב
ואלמשה אמר עלה אל יהוה עלה אלי מיבעי
ליה: אמר לו זה הוא די כתיב שמי בקרבו
דברי רמכן על: כי שמי בקרבו: דרך האמת
המלאך הזה שהובטחו בו בכאן הוא
המלאד הגואל אשר השם הגדול בקרבו
כי ביה יהוה צור עולמים והוא שאמר אנכי
האל ביתאל כי דרך המלך לשכון בבית:
ויקראנו הכתוב מלאך בעבור היות כל
הנהגת העולם הזה במדה ההיא ודברי הרבים
על המשיח אלדה הם בספר עקידת יצחק
אמרו חכמים מי אתה הר גדול זרבבל משיח
ולמה נקרא שמו גדול כי יהיה גדול
מהאבות דכתיב: הנה עברי ירום ונשא ירום
מאברהם ונשא ממשה וגבה מאוד ממלאכי
השרת דכתיב בהו וגובה להם ויראה להם
נאלו ובינו וישכילו זאת ידעו כי מעלה

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of miniſtery: of whom it is written Ezek. 1. They had height, & they had terrour. And if they mark & underſtand this, they doo know that the dignity of Meſsias is above the Angels of miniſtery. In that ſenſe ſhould not he be God himſelf: as they appropriate vnto him this honorable title. This hath Ben Arama. And moſt playnly doth the ſame mans vvordes ſay, that God ſpake this of Meſſias: pſ. 89. *I vvilbe his father, & he shalbe my ſonne. As Aben Ezra ſaith of, Kiſſe the Sonne: This is Meſſias.* And of the holy Spirit. Gen. 1. 2. they ſay: *This is the Spirit of Meſsias the King: Zohar vpon Gen:* and comonly from Ieremy 23: as in Bathra. ſect. 5. fol. 75. B. *That he is, Iehouah our righteouſnes.* And thus they doe in vvordes agree vvith our holy Apoſtles. But they turne aſide like a vvarping bovv: vvherof I vvil novve ſpeake by the helpe of God.

המשיח על מלאכי שרת: על זה הענין לא
יחויב היותו הוא עצם האלוה כאשר יחסו אל
מאמר הזוהר הנכבד: גם הם באר היטיב
התודו כי על משיח נאמר: אני אהיה לו לאב
והוא יהיה לי לבן: כמו כן אבן עזרא דכתיב
נשקו בר בנגד על משיחו גם על זו ורוח
אלהים מרחפת על פני מים אמרו זה דוחא
די מלכא משיחא ותמיד המשיח נקרא יהוה
צדקנו כמו בכתוא: הסכימו הרבנין במלין עם
דעת רוח הקדש אך נטו אחרי כן
כקשרת רמיה: אספרה בעורת השם על
מינותם:

גם אלהי נאמרים בסוד התעו אותי
אלהים: אלהים קדושים הוא: יחזו פנימו:
יהוה עשיך בעליך: גבהים עליהם: בוראיך:
עם קדשים נאמן: קדישי עליונין: מי הקים
כל אפסי ארץ מה שמו ומה שם בנו אם
תדע: אלהי וכיוצא בהם מאת יהוה
מלפנו: והמשכיל יבין:

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OF IVDAISME DISANNVLLING COHELETH AND ALL the Bible.

One great Rabbin who lived 423 yeeres agoe, who gathered the Ierusalem Thalmud and the Babylonian into an easier order, & translated what belongeth into familiar Ebrew: (they be rare Iewes that vnderstand the Ierusalemy, or the Babylonian specially) He endeth his volumes in the common place of Messias: who shalbe translated & cited in his own wordes: to shew howe the whole nation misseth extreamely of Christ, the end of the law: though in toung, they agreed with the Apostles.

Rambam, or R. Moses Ben Maymony in Misnaioth Tom. 4. tract. Kinges Sect. 11. & 12. thus writeth.

Messias the King shall stand vp & restore the Kingdome of the house of Dauid to the old state of the first gouerment: & he shall build the temple, & gather the dispersed of Israel, & the Lawes shalbe restored. They shall offer their offringes, and keepe the seauenth yeeres rest, according to euery commaundement deliuered in the Law. And euery one that beleueth not in him, and he that looketh not for his comming, he denieth not onely all the other prophets but also the Law, & Moses our Doctour. For behold the Law testifieth of him: as it is said: And the Eternall thy Elohim shall restore thy captivity and pity thee, and gather thee againe, &c. After thy dispersion shalbe into the extremity of the heauens: Yet the Eternall will bring thee againe. And these speche set fourth in the Law, they are abridgements of all the speches which are spoken by all the prophets. And specially in the

Section

המלך המשיח עתיד לעמוד ולהחזיר
מלכות בית דוד לישנה הממשלת
הראשונה: ובונה המקדש ומקבץ נדחי
ישראל וחוזרין המשפטים בימיו כשהיו
מקודם מקריבין קרבנות ועושין שמטין
ויובלות ככל מצותה האמורה בתורה:
וכל מי שאינו מאמין בו או מי שאינו
מחכה לביאתו לא בשאר נביאים בלבד
הוא כופר אלא בתורה ובמשה רבינו
שהרי התורה העידה עליו שנאמר ושב
יהוה אלהיך את שבותך ורחמך ושב
וקבצך וגומר: אם יהיה נדחך בקצה
השמים והביאך יהוה: ואלו הדברים
המפורשים בתורה הם כוללים כל
הדברים שנאמרו על ידי כל הנביאים אף
בפרשת בלעם נאמר ושם נכתב בשני
המשיחים במשיח הראשון שהוא דוד
שהושיע את ישראל מיד צריהם ובמשיח
האחרון

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Section of Balaam as is ſpoken, and there he ſpeaketh of two Meſſias: of the firſt Meſſias which is Dauid which ſaued Iſraell from the hand of their enemies: And of the latter Meſſias, which shall ſtand vp of his children: which shall teach Iſraell in the end. And in the former place he ſaith: I shall ſee him: But not now: I shall view him, but not neare: This is King Meſsias. A ſtar from Iacob: This is Dauid: & a ſcepter: That is King Meſſias: And He shall ſmit the Lordes of Moab, He, is David: as it is ſaid: And he ſtroke Moab, And meaſured them by corde: And he shall vnwall all the ſonnes of Seth: He is Chriſt the King: as it is ſaid: And he shall rule from ſea to ſea. And Edom shalbe an inheritance: Euen to David as it was ſaid. And Edom became ſervants to David. And Seyr shalbe an inheritance: &c. This is to Meſſias the King. As it ſaid: And Sauiours shall ariſe on mount Siō &c. Also concerning the cities of refuge he ſaith: thou mayſt adde yet three cities &c. But this hath nener bene done. And the Lord did not commaund any thing in vaine. But the caſe ſtandeth according to the wordes of the Prophets: & it needeth no diſputing for all bookes are full of this matter.

And Let it neuer come to thy minde that Meſsias the King needeth to worke by signes and wonders: For beholh Rabbi Akiba was a great Doctor among the Doctours of the Thalmud: & he was Harnes bearer to Ben Coziba, the King, & he thought that he was the King Meſsias. Both he deemed, and all the Doctours of his age, that he was King Meſſias, vntill he was killed for Sinne. When he was killed, they knew he was not: And the Doctours asked of him, for no ſigne for no wonder. And the groūd of the matters thus ſtandeth: That the Law, that the ſtatutes & rightes of it, stād for euer, yea for euer & euer. And nothing maye be added, nothing may be taken away. And if a King ſtand vp from the houſe of David ſtudieng the Law, & buſieth in the cō-

האחרון שעומד מבניו שמושיע את ישראל
באחרונה ושם הוא אומר אראנו ולא
עתה זה דוד אשורנו ולא קרוב זה
מלך המשיח: דרך כוכב מיעקב זה דוד
וקם שבט מישראל זה מלך המשיח ומחץ
פאתי מואב זה דוד: וכן הוא אומר ויך
את מואב וימדדם בחבל: ויקרקר כל בני
שת זה מלך המשיח שנאמר כו ומשלו
מים עד ים: והיה אדום ירשה לדוד
שנאמר ותהי אדום לדוד לעבדים וגומר:
והיה ירשה וגומר: זה המלך המשיה
שנאמר ועלו מושיעים בהר ציון וגומר:

ב אף בערי מקלט הוא אומר אם ירחיב
יהוה אלהיך את גבולך ויספת לך עוד
שלש ערים וגומר: ומעולם לא היה דבר זה
ולא צוה הקדוש ברוך הוא לתוהו אבל
בדברי הנביאים אין הדבר צריך ראיה
שכל הספרים מלאים בדבר זה: ג ואל
יעל זה

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maundementes as David his father, according to the Written Law, & the Law of traditions, and compel Iſrael to Walk in it, & to repair the ruins of it, & to fight the Warres of the Eternall, behold this is ſure, that he is the Meſſias, yf his doing proſper & he build the temple in place, & gather the diſperſed of Iſrael, behold that man is Meſſias out of all doubt. And he Will ſettle al the World, to ſerue the Lord togeither: As it is ſaid: then I Will turne vnto nations pure Lippes, that all may call vpon the name of the Eternall & ſerue him With one accord. Perek: or Section 12. & the laſt of all his Thalmud. Let it not come into thy hart, that in the dayes of Meſſias, any thing ſha.be abrogated from the cuſtome of the World, or that any newnes ſhalbe in the frame of the World. Nothing ſo. The World goeth on in the ſame rate and that which is ſaid in Eſay And the Wolf ſhal dwell With the Lambe: & the Leopard ſhall lodge With the Kid, that is a parable and a dark ſpech. The ſenſe of the ſpech is: That Iſrael ſhall dwell in ſafety, among the Wicked of the World: Which are Likened to the Wolf & Leopard. As it is ſaid: the Euening vvoolf ſhall ſpoyle them, & the Leopard ſhall vvatch at their cities. And they ſhall turne vnto the Law of truth: and they ſhall not ſpoyle, nor deſtroy, but ſhall eat their ſtore in quietnes: as Iſraell. as it is ſayd: The Lyon as the Oxe, ſhall eat ſtravv. And ſo in other matters the like Which are Written of Meſſias, they are reſemblances. And in the dayes of Chriſt the King it ſhalbe knowen to all, What thinges Were reſembled: and to What matters the hid meaning tended. The Doctours ſay ther is no differēce betwixt this World, & the dayes of Chriſt, but onely the ſervice vnder the Kingdomes. It may be ſene by the propper ſenſe of the prophets, that in the begining of the dayes of Meſſias ſhalbe the Warre of Gog and Magog, & before the Warres of Gog & Magog, a prophet ſhall ſtand vp, to ſettle Iſrael, & to præpare theyr

 hartes,

יעלה על דעתך שהמלך המשיח צריך
לעשות אותות ומופתים אין הדבר כן
שהרי רבי עקיבה חכם גדול מחכמי
משנה היה והוא היה נושא כליו של בן
כוזיבא המלך והוא היה אמר עליו שהוא
המלך המשיח: ודמה הוא וכל חכמי
דורו שהוא המלך המשיח עד שנהרג
בעונות כיון שנהרג נודע להם שאינו ולא
שאלו ממנו חכמים לא אות ולא מופת:
ועיקר הדברים ככה הן שהתורה ואת
חוקיה ומשפמיה לעולם ול עולמו עולמים
ואין מוסיפין עליהן ולא גורעין מהן:
ד ואם יעמוד מלך מבית דוד הוגה
בתורה ועוסק במצות כדוד אביו כפי
תורה שבכתב ושבעל פה ויכין כל ישראל
לילך בה ולחזק ברקה וילחם מלחמות ה
הרי זה בחזקת שהוא משיח אם עשה
והצליח ובנה מקדש במקומו וקבץ נדחי
ישראל הרי זה משיח בודאי: ויתקן את
העולם

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hartes, as it ſayd: Behold I ſend vnto you Elias &c. And he cometh not to Pollute the pure, or to purifie the polluted, nor to diſable the fully allowable, nor to allow the manifeſtly diſallowable, but to ſettle peace in the World: as it is ſaid, & he shall turne the harts of fathers vnto the Children. And there be ſome of the Doctours Who ſay, that before the coming of Meſsias, Elias shall come: But all theſe matters & ſuch like doth no man know, What they shalbe vntill they be: The matters are matters cloſed vp With the prophets: alſo our Doctours haue no Kabala for theſe matters, But With Wreſting of the textes. And therefore they are at ſchiſme for theſe matters: And theſe matters are in no caſe, for theyr order of being, or particularities, any foundation of Law. Let not a man buſie himſelfe in the Agadoth: (or fables Wittilypēned) nor be long in Midraſoth cōmentaries of alluſions Which are ſpokē of theſe matters, & ſuch: & let him not lay them for a foūdatiō: For they teach neither faith, nor Love. So let not a man reckon the End. (Yet the Angell Gabriel & Daniel did to the very houre Daniel. 9) *as our Doctours ſay Let their ſoule breath out Who reckon the endes. But let him expect and beleue according to the generall rule Which Wee haue expounded. In the dayes of Meſsias the King, When his Kingdome shalbe ſettled, & all Iſrael shalbe gathered vnto him, all they shalbe genealogized according to their familyes, by his mouth from the holy Spirite, Which shall reſt vpon him:* as it is vvritten, hee ſhall ſit & he ſhall purifie and clenſe: *The ſonnes of Levy firſt shall he clenſe, and thus ſay: This man is of the Prieſtes family: & this man of Levies genealogie: & he shall reiect them Which are not of the Genealogie of Iſrael. Behold a certayne One ſayd: And the Ambaſſadour ſaid vnto them &c vntil there ſtandes Vp a Prieſt With Vrim & Thummim. Behold thou art taught, that by the holy Spirit the Principall shalbe referred to their Genealogie, & the genealogized shalbe*

העולם כולו לעבוד את ה' ביחד שנאמר
כי אז אהפיך אל עמים שפה ברורה
לקרוא כולם בשם ה' ולעובדו שכם אחד:
א אל יעלה על הלב שבימות המשוח
יבטל דבר ממנהגו של עולם או יהיה שום
חידוש במעשה בראשית אלא עולם
כמנהגו הולך וזה שנאמר בישעיה וגר
זאב עם כבש ונמר עם גדי ירבץ משל
וחידה עניין הדבר שיהיו ישראל יושבין
לבטח עם רשעי העולם תמשולים כזאב
ונמר שנאמר זאב ערבות ישדדם ונמר
שוקד על עריהם ויחזרו בולם לדת האמת
ולא יגזלו ולא ישחיתו אלא יאכלו דבר
המותר בנחת כישראל שנאמר ואריה כבקר
יאכל תבן: וכן כל כיוצא באלו הדברים
הכתובים בעניין המשיח הם משלים ובימות
המלך המשיח יודע לכל לאי זה דבר היה
משל ומה עניין רמזו בהן: ב אמרו
חכמים אין בין העולם הזה לימות המשיח
אלא

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ſhalbe made knowen. But he will not genealogize Iſraell, that is, them who are not of Levy, but generally of what tribe they be: ſhewing that this man and this man, is of ſuch a tribe. But he will not tell, that ſuch a man is of ſpeciall vertue, ſuch an one, of an Heathen mother: ſuch an one, a Slaue: But of right, will Let them ſink that will haue their Sun to ſet.

The Doctours and prophetes deſired not the dayes of Meſſias, neither to rule over all the world nor to ſubdue the Heathen, nor to be extolled of nations, nor to drink & make mery, but to haue Leaſure for the Law and Wiſdome, and haue no taxe maſter and Hinderer, that they may be worthy of life Eternall. And in that time there ſhalbe no hunger, no warre, no emulation, nor ſtrife, for goodes ſhall flow plentifully. And all delicates ſhalbe found as Plentifull as duſt: And the world ſhall ſtudie nothing els, but onely to know the Eternal. Therfore there ſhalbe great Doctours, & ſkilfull in hid ſpeches, & they ſhall apprehend the knowledg of their Creatour, according to the force of their ſtrēgth; as it is written: For the Earth ſhall be full of the knowledg of the Eternall, as the waters that cover the Sea.

The Ebreu that folovveth is the Ievves continued ſpech of theyr miſtaken Meſſias; But excedeth much the English tranſlation in ſpace, becauſe I vvold have a fayr and great Letter, After ſhall come a short cēſure vpō the Ievves hope for theyr Meſſias: & then: The Chaldy Paraphraſtes ovvne argument of Coheleth, & the holy Text.

שיעבוד מלכיות בלבר: יראה מפשוטו
של דברי הנביאים שבתחילת ימות המשיח
תהיה מלחמת גוג ומגוג ושקודם מלחמת
גוג ומגוג יעמוד נביא לישר ישראל ולהכין
לבם שנאמר הנה אנכי שולח לכם את
אליה וגומר ואינו בא לא לטמא הטהור ולא
לטהר הטמא ולא לפסול אנשים שהם
בהזקת כשרות ולא להכשיר מי שהוחזקו
פסולין אלא לשום שלום בעולם שנאמר
והשיב לב אבות על בנים ויש מן החכמים
שאומרים שקודם ביאת המשיח יבא אליהו
וכל אלו הדברים וכיוצא בהם לא ידע אדם
איך יהיו עד שיהיו הדברים כתומין הן אצל
הנביאים גם החכמים אינן להם קבלה
בדברים אלו אלא לפי הכרע הפסוקים:
ולפיכך יש להם מחלוקת בדברים אלו ועל
כל פנים אין סדור הויית דברים אלו ולא
דיקדוקיהן עיקר בדת ולעולם לא יתעסק
אדם

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אדם בדברי ההגדות ולא יאריך במדרשות
האמורים בעניינות אלו וביוצא בהן ולא
ישימם עיקר שאין מביאין לא לידי יראה
ולא לידי אהבה: וכן לא יחשב הקצין:
אמרו חכמים תפח רוחם של מחשבי
הקצים אלא יחכה ויאמין בכלל הדבר כמו
שבארנו: בימי המלך המשיח כשתתיישב
ממלכתו ויתקבצו אליו כל ישראל
יתייחסו בולם על פיו ברוח הקודש שתנוח
עליו שנאמר וישב מצרף ומטהר וגומר
בני לוי מטהר תחילה ואומר זה מיוחס
כהן וזה מיוחס לוי ורוחה את שאינן
מיוחסין לישראל הרי הוא אומר התרשתא
להם וגומר עד עמוד כהן לאורים ותומים:
הנה למדת שברוח הקודש מייחסין
המוחזקין ומודיעין המיוחס: ואינו מייחס
ישראל אלא לשבטיהם שמודיע שזה
משבט פלוני וזה משפט פלוני אבל אינו

אומר

אומר על שהן בחזקת כשרות וזה ממזר
וזה עבד שהדין הוא שמשפחה שנטמעה
נטמעה: לא נתאוו החכמים והנביאים
ימות חמשיח לא כדי שימשלוע"ל כל
העולם ולא כדי שירדו בכותים ולא
כדי שינשאו אותם העמי' ולא כדי לאכול
ולשתות ולשמוח אלא כדי שיהיו פנויין
בתורה וחכמה ולא יהיה להם נוגש
ומבטל כדי שיזכו לחיי העולם הבא כמו
שביארנו בהלכות תשובה: ובאותו הזמן
לא יהיה שם לא רעב ולא מלחמה ולא
קנאה ותחרות שהטובה תהיה מושפעה
הרבה: וכל המעדנים מצויין כעפר ולא
יהיה עסק כל העולם אלא לדעת את יהוה
בלבד: ולפיכך יהיו חכמים גדולים ויודעים
דברים הסתומים וישיגו דעת בוראם כפי
כח האדם ש: אמר כי מלאה הארץ דעת את
יהוה כמים לים מכסים:

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He ſpeakeah truly that Balaam prophecieth of Chriſt: but he litle marketh vvhat Balaam taught: by that: Meſſias ſhall vnvvall all the ſonnes of Seth Yffor deſtroying all their tovvnes vvall this vvere ſpoken, that vvere no benefite. Nether vvil Salomon ſuffer to hope for one age to haue any thing, the like vvherof vvas not afore: either for peace or vvarres. Paul expoundeth the vnvvalling of Seth ſonnes. 2. Cor. 10. *Our armour is not carnall but mighty for God*: to pull dovvne ſtrong holdes: This Balaā meant. By more cities of refuge, Rambam ſeeketh corners. thus he reaſoneth:

Yf vve had not yet all cities of refuge promiſed, ther is a returning vnto our land of Chanaan to haue them.
But yet vve had not all promiſed:
Therfore there remayneth a returne to Chanaan.

The aſſumption is double vveake. The Lavv gaue leaue to make more, yf they conquered more: as Ruben Gad & Manaſſes conquered more. & Permiſſiōs be in Lavves no leſſe then cōmaundements. Beſides vve may not ſay that Ruben Gad & Manaſſes made no cities more of refuge: becauſe it is not recorded. The vvitty Aben Ezra noteth vpon Gad, Gen. 49. that much is vnrecorded, vvhich Iacob ſpeaketh of him. Thus Rambams hope is the vveb of a ſpider. And concerning building of Ieruſalem, vvhat can that profit more then it profited in Salomons time: vvhen ſone all came to nothing: And novv the vvorld is 5531. yeres old: and their rule is: that ſix thouſand ſhall end it: vvhich vvilbe at 469. & vvhat can that time vvorke to change the vvhole vvorld. Touching Elias: He tottereth: But vve knovv the caſe: and he might learne Chriſt & the heauenly Ieruſalem of our. N. Teſt. & the Chaldy vpon Eccleſ. 1. v. 2. telleth that their Meſſias is but vanity.

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Eccleſiaſtes.

1. The wordes of Koheleth, the Sōne of David, King in Hieruſalem.

2. Vanity of vanityes ſaith Coheleth, vanity of vanityes, all (is) vanity.

3. what permanent good hath man in all his labour which he taketh vnder the Sonne;

4. An age paſſeth, and an age cometh: though the earth abideth ſtill.

5. Both the Sonne ariſeth, & the Sōne goeth downe: and to his place doeth he breath: there he ariſeth.

6. He walketh vnto the South, & compaſſeth vnto the North: The wynde whirleth, whirleth, walketh, & into his circuits returneth the wind.

7. All the riuers go into the ſea, yet the ſea is not full: vnto the place whither the riuers goe, they returne to goe

All

8. All thinges trauel, man cannot vtter *it*. The ey is not ſatiſfied with ſeing: nor the eare filled with hearing.

9. That which hath bene is the ſame which ſhalbe: and that which hath bene done, is the ſame which ſhal be done: and there is nothing new vnder the ſunne.

10. Is ther any thing of which one may ſay: Behold this, it is new? it hath bene already, in the old time that hath bene before vs.

11. There is no remembrãce of the former, alſo of the latter which ſhalbe there ſhal be no remẽbrance of them with *thoſe that* ſhalbe after.

12. I Koheleth was King ouer Iſrael in Hieruſalem.

13. And I did apply my mind to ſearch and try the wiſdome of all, which is done vnder heauen. This is a ſore occupation whidh G O D hath given to the ſonnes of

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of man, to be occupyed therin.

14. I conſidered all the vvorks that are done vnder the ſunne: & behold, all is vanity, and vexation of ſpirite.

15. The crooked cānot be made ſtreight & that vvhich is vvātig cānot be made vp.

16. I thought in my hart, ſaying: behold, I haue amplified & augmented wiſdome aboue all which haue bene afore me in Hieruſalem: Yea my hart ſaw much wiſdome, & knowledge.

17. And I applyed my heart to know wiſdome & knowledg, madnes & fooliſhnes: I knew that this alſo was a vexation of ſpirite.

18. For in much wiſdō is much griefe: & he that increaſeth knowledg, increaſeth ſorrow.

Chapter. 2.

1. I ſayd in mine hart, come now, I wil try thee with mirth. Therefore vſe good-

cheere.

cheere. But behold alſo this vvas vanity.

2. Of laughter I ſayd, thou art mad: & of mirth, vvhy doeſt thou this?

3. I conſulted in my hart to continue my fleſh in good cheer: (yet I applyed my mind vnto vviſdome) and to lay hold vpon folly; vntill I might ſee vvhat vvere beſt for the ſõnes of man, to do vnder the heauens, the number of the dayes of their life.

4. I made me great vvorks: I built me houſes: I planted me vineyards: I made me gardens & orchards: and I plãted in them trees of all fruite.

5. I made me pooles of vvater, to vvater vvith them the vvood grovving vvith trees.

7. I bought ſeruants and maydes: and I had ſuch borne in my houſe: alſo I had great poſſeſſion of oxen, and ſheepe, aboue all that vvere before me in Ieruſalem

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salem.

8. I gathered me also silver & gold, & the peculiar jewels of Kinges, & coũtries: I provided me singers, men & women: and the delightes of the sonnes of men, instrumentes of all sortes:

9. which (as I was great) I increased above all that were before me in Ierusalem. Also my wisdome remayned with me.

10. And whatsoeuer my eyes desired, I witheld it not from them: I withdrew not my hart from any joy. For myne hart reioyced in all my labour: and this was my portion of all my trauayle.

11. Then I looked vpon the workes which my handes had made, and vnto the labour which I had laboured to do: & behold, all was vanity and a vexing of spirit: and there is no permanent good vnder the sunne.

12. Then I looked to see wisdome and madnes, and folly, And what can a man

do that would try after the King; *only* that vvhich hath bene done already.

13. Then I ſaw that vviſdome excelleth folly, as light excelleth darknes.

14. The wiſe man hath his eyes in his head & the foole vvalketh in darknes. But I ſaw that the ſame happ ſhould happen vnto them all:

15. Then ſaid I in my hart, as it happeneth vnto the foole ſhall it happen vnto me alſo. And to what end then ſhould I more ſtudy for wiſdome. Then I ſaid in my heart that this alſo vvas vanity.

16. For there ſhalbe no remẽbrance of the vviſe, as none of the foole for euer. Becauſe things paſt in the dayes to come are all forgotten.

17 And how dyeth the vviſe man as the foole? Therfore I hated life. For I vvas grieved at the vvork vvhich vvas vvrought vnder the ſunne. Bicauſe all vvas vanity &

a vexing

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a vexing of spirite.

I hated also all my labour, wherin I had laboured vnder the sunn: which I must leave to the man that shalbe after me. *To Roboam, who proued a foole, for he lost ten tribes, w^e Solomon had ruled with much wisdome & greate labor.

19. And who knoweth vvhither he shalbe wise or foolish: and shall rule all my labour, wherin I haue laboured, & wherin I have shewed my selfe wise vnder the sunne; This also was a vanity.

20. Therfore I went about to make my hart weary, of all the labour wherein I had laboured vnder the sunne.

21. For there is a man whose labour is in wisdome & in knowledge and in good dealing: yet to a man which hath not laboured therein, shall he give his portion. This also is vanity & great griefe.

22. For what hath man for all his labour, & for the vexation of his hart, that he laboureth vnder the sunne.

23. For all his dayes are sorrowes, and & his occupatiō disquietnes, & euen in the

night his hart taketh no reſt. This alſo is a vanity.

24. Ther is nothing ſo good for a man as that he eat,and drink,& cheere his ſoule by his labour: Though this allo I ſaw that from the hand of God, it cometh.

25. For who ſhould eat,or who ſhould quickly doe that, rather then I: *for my labours?*

26. Now,to the man which is acceptable before him God giveth wiſdome and gladnes: but to the ſinner he giueth occupation to gather & to ſtore to giue to him that is acceptable before God. This alſo is a vanity & a vexing of ſpirite.

Knowledge &c =

Chapter. 3.

1. All thinges have a time: and all have a ſeaſon vnder the heaven.

2. A time to be borne, & a time to dye: a time

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a time to plant, and a time to pluck vp the planted.

3. A time to slay, and a time to heale: a time to break downe, & a time to build.

4. A time to weepe & a time to laugh: a time to make lamentation & a time to dance.

5. A time to cast away stones, & a time to gather stones: a time to imbrace & a time to be farr from imbracing.

6. A time to seeke & a time to lose: a time to keepe, & a time to cast away.

7. A time to rent, & a time to sow: a time to be silent, & a time to speak.

8. A time to love, & a time to hate: a time of warr, & a time of peace.

9. what permanent good hath the doer wherein he laboureth.

10. I have seene the *busines* that God hath given to the sonnes of men to occupie them therin.

11. He hath made every thing goodly

in his time. but he hath ſett the world in ther hart, that a man cannot find out the work which God doth, from the beginning to the end.

12. I know that ther is nothing good in them, but to rejoyce & doe good whiles one liveth.

13. Alſo that any man eateth & drinketh, and jnioyeth the good of all his labours, this is the gift of God.

14. I know that all which God doth it wilbe ſure for ever: to it nothinge ~~can~~ can be added, & from it nothinge can bee diminished and God doth all that men ſhould live in feare before him.

15. That which hath ben is now: and that which is to be, now hath bene: & God will bring againe, that which is now paſſing away.

16. Moreover, I marked vnder the ſunn the place of judgement: ther was injurye. & the place of juſtice: ther was jnjury.

17. I ſayd in my hart: the juſt & the vnejuſt God will judge, for ther is a time for every thing & for every deede, there.

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18. I sayd in my hart, after the maner of the sonnes of man, when God made them knowen, that I saw how they are beastes: they to themselves:

19. An happe befalleth the sonnes of man, & an happe befalleth the beast: and they have one happe: as the one dieth so dieth the other: and man excelleth not the beast. For all is vanity.

20. All came from the dust, & all returneth vnto the dust.

21. For who considereth the spirit of man which doth ascend vpward: and the spirit of the beast which doth descend downe-wards, vnto the earth.

22. Then I saw that ther is nothing better then that a man joy of his workes. For that is his portion. For who can bring him to see what shal be after him.

Chap. 4

1. But whē I cōsidered all the oppressed ones which were greved vnder the sunn: & behold the oppressed had the teares, but they had no cōforter, for the oppressors had the strong hand., and

and the other had no comforter.

2. Then I commended the dead which already are dead, above the living, which are alive yet.

3. And above them both him that as yet hath not bene: becauſe he hath not ſeene the wrong doing which is vnder the ſunne.

4. For I marked all labour, & all induſtrie of workes: how it bringeth envy to a man from his neighbour. This alſo is vanitie & vexation of ſpirite.

5. The foole foldeth his hands, & eateth vp his owne fleſh. *Saying*.

6. Better is an hādfull with eaſe, thē two fiſtfulls with labour & frettīg of ſpirite.

7. Againe I marked a vanity vnder the ſunne.

8. Ther is one & none the ſecond: and he hath neyther ſonne nor brother: and ther is no end of all his labour; and his eye cannot be ſatisfyed with riches. And for whom ſhould I labour and defraud my

ſoule

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soule of good? This also is a vanity & a grievous toyle.

9. Couples are better then one. For they haue a good reward for their labour.

19. For if they fall, the one will lift vp his fellow: & woe is the one which falleth, and hath not a second to lift him vp.

11. And if a couple slepe they shalbe warme: but how can one alone be warme.

12. And if some one be stronger then one, two will stand against him, & a three-fold thred will not sone be broken.

13. A poore & wise child is better then a King that is old and foolish: which cānot abide to be advised any more.

14. For out of the prison he commeth forth to reigne: when as he that is borne in his kingdome is made poore.

15. 3. I saw all the living which walk vnder the sūne, attend vpon the child which shall stand vp the others place.

16. Ther is no end with any people, for

any that is over them. Alſo the later will not rejoyce in the ſame. So this alſo is vanity & vexation of ſpirite.

17. Looke to thy feete when thou goeſt into the houſe of God. and be neerer to heare, then to give the ſacrifice. of fooles. For they know not that they doe evill.

Chap. 5

1. Be not raſh with thy mouth; nor let thy hart be haſty to vtter any thing before God. For God is in the heavens, & thou art on the earth. Therfore lett they wordes be few.

2. For as dreames come by much buſines, ſo the voyce of a foole hath much babling.

3. when thou voweſt a vow to God, differ not to pay it. For he deliteth not in fooles. what thou doſt vow, pay.

4. It is better yt thou ſhouldest not vow, then yt thou ſhouldest not pay it.

5. Let not thy mouth make thy fleſh ſinne, neyther ſay before the Angel, that it was an errour. wherfore ſhould God be angry

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gry for thy voyce, and destroy the workes of thy handes?

6. For as in many dreames be vanityes: so in many wordes. But feare thou God.

7. If oppressiō of the poore, & robbery of judgemēt & justice, thou behold in a cōtry, marveyle not at the matter. For an higher then the high one doth marke: & ther be high above them.

8. The commodity of ground is for all. The King is made servant to the field.

HIGH The Trinity.

9. He that loveth money, cannot be fed with money: or he that loveth any wealth which hath not fruite. *this also is vanitie.*

10. when this good is much, they be many to eat it: & what good commeth to the owners, but the view of ther eyes.

11. The sleepe of the labourer is sweet, whether he ~~sleepe~~ *eate* little or much· but the fulnes of the rich suffreth him not to sleepe.

12. Ther is a sore sicknes which I have seene vnder the sunne: riches kept of the owner, to his owne harme.

13. And the riches periſh by ſome euill buſines: & he begett a ſonne and nothing cometh to his hand.

14. As he came out of his mothers womb naked, he returneth to goe as he came: & he cannot cary away any thing of his labour, which he may beare in his hand.

15. This alſo is a ſore ſicknes. Euen as he came ſo he goeth away: and what permanēt good hath he that he laboured for the wynd?

16. Alſo all his dayes in darknes doth he eat & much anger and by his owne ſicknes & payning.

17. Behold what I haue ſeene: it is a good-thing to eat & to drinck,& to enjoy the good, in all a mans labour which he taketh vnder the ſūne· the number of the dayes of his life which God giueth him: for this is his portion.

Though

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18. Though to euery man to whome God hath given riches & treasures, & giveth him power to eat therof,& to take his part, & to enjoy his labour: this is a gift of God.

19. For, he will not much think vpon the dayes of his life: whome God busieth in the cheering of his hart.

Chapter.6.

There is an euill which I saw vnder the sunne, & it is much among men:

2. Some man,to whom God hath giuē riches, & wealth, & honour, & he wanteth nothing for his soule of all that he desireth: yet God giveth him not power to eat therof,but a strange man shall eat it vp. This is vanity, & this is an euill sicknes.

3. If a man beget an hundred childrē, and liue many yeares, and though the dayes of his yeares be multiplyed and his soule be not satisfied with good things,

and he have not wherwith to be buryed. I ſay that an vntimely fruite is better then he.

4. For he cometh into vanity, and goeth into darkenes: and his name ſhalbe covered with darkenes.

5. He alſo hath not ſeene, nor felt the ſunn: he was in better caſe then the other.

6. Yea though he had lived a thouſand yeeres, twiſe told, and ſee no good. Doe not all men goe to one place?

7. All the labour of mā is for his mouth: yet the ſoule is not filled.

8. Then what hath the wiſe more then the foole? and what leſſe hath the poore mā of knowledge; to walk afore the living?

9. The eye-ſight is better then the walking of the ſoule. Alſo that is vanity and vexing of the ſpirit.

10. whatſoever one be, his name was given

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given of old: and it is known that he is earthly man, and is not able to contend with him that is ſtronger then he.

Chapter. 7.

1. VVhen there be many thinges that increaſe vanity what permanent good thing can a man have?

2. For who knoweth what is good for a man in life, the number of dayes of the life of his vanity which he ſhall ſpend as a ſhadow; for who can ſhew vnto man what ſhall be after him vnder the ſunne?

3. A good name is better then a good oyntment, and the day of death then the day that one is borne.

4. It is better to goe to the houſe of mourning then to goe to the houſe of feaſting, becauſe this is the end of all men: and the living ſhall lay it to his hart.

5. Sadnes is better then laughter For

For vnder heavynes of countenance the hart may be mery.

6. The hart of the wiſe is in the houſe of mourning: But the hart of fooles is in the houſe of mirth.

7. Better it is to heare the rebuke of a wiſe man, then that a man ſhould heare the ſong of fooles.

8. For as the noyſe of thornes is vnder the pott, ſo is the laughter of fooles. This alſo is vanity.

9. Becauſe oppreſſion may make the wiſe madd: and rewards deſtroy the heart:

10. The end of a thing is better thē the begining: The pacient in ſpirite is better then the hauty in ſpirite.

11. Be not raſh of ſpirite to be angry. For anger lodgeth in the boſome of fooles.

12. Say not, how cometh it to paſſe that the former days were better thē theſe. For thou canſt not aſke that frō wiſdome.

13. wiſdome is good with poſſeſſions: and

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& an excellent commodity for men while they behold the sunn.

14. For wisdome bringeth shadow: money bringeth shadow. but knowledge hath the preeminence. wisdome keepeth alive them that have it.

15. Cõsider the work of God. And who can make streight that which he hath made crooked?

16. In the day of good, vse the good: & in the sore time, consider it. God hath so set the one by the other that man cannot find no blame in him.

17. I have seene all thinges in the dayes of my vanity. Ther is a just man that perisshed in his justice, & ther is a wicked man that continueth long in his malice.

18. Be not thou just much: and be not too wise: wherfore shouldest thou vndoe thy self.

19. Be not too wicked: neither be a foole. wherfore shouldest thou perish before

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15. Cõſider the work of God. And who can make ſtreight that which he hath made crooked?

16. In the day of good, vſe the good: & in the ſore time, conſider it. God hath ſo ſet the one by the other that man cannot find no blame in him.

17. I have ſeene all thinges in the dayes of my vanity. Ther is a juſt man that periſhed in his juſtice, & ther is a wicked man that continueth long in his malice.

18. Be not thou juſt much: and be not too wiſe: wherfore ſhouldeſt thou vndoe thy ſelf.

19. Be not too wicked: neither be a foole. wherfore ſhouldeſt thou periſh before

thy ordin ary time.

20. It is good that thou lay hold on this: but yet vvithdraw not thy hand from that. And he that feareth God ſhall come out of them all.

21. wiſedome ſhall ſtrengthen the wiſe man more then ten mighty Princes that are in the city, *can give ſtrength.*

ἐν πολλοῖς δικαίοις μὲν ἄνθρωπος. Iam. 3.2.

22. Though there is no man juſt in all the earth, that doth good & miſſeth not.

23. Take not heede to all the words that men ſpeake, leaſt thou do heare thy ſeruant ſpeak euill of thee.

24. For often times alſo thy hart knoweth that thou alſo haſt ſpoken euil of others.

25. All this have I tryed by wiſedome. I thought, I vvill be wiſe: but it wēt farr frō me.

26. That which is farr off, & deepe, depe, who can find it out.

27. I turned me hartely, to know and to eſpy, and to ſeeke wiſedome & conceytes & to know the miſchiefe of folly & fooliſhnes of madnes.

28. And I find one thing bitterer then

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death: Euen the woman, who is nettes, and her hart snares: & her handes be bands. He that pleaseth God shalbe saved frō her: but the sinner shalbe caught by her.

29. Behold, saith Koheleth, this have I found, examyning one by another, to find out conceyts.

30. But this which further my soule sought, I found not out.

The conceytes of a man one of a thousand I found out, but of a woman with all these qualityes, I found not out.

Koheleth blameth not womā kind: & wold translate him many: but they depe slights: as experiēced in his owne vvives vvho deceaved him.

31. Only behold this have I found out, that GOD made Adam playne: but they sought out many conceytes.

Chap. 8.

1. VVho is like the wise? & how rare is he that knoweth the nature of matters? VViſdome in a man will lighten his face: & the hardnes of his face wilbe altered.

2. I say, regard the Kings mouth: yet after the oth to God.

3. Be not rash to goe out of his sight: stād not in an evil matter. For he can doe whatsoever he will.

S. Paul R. 13. hādleth this place agāīst Iewes which wold not obey heathen: & preventing the Popes tyranny, that should arise in Rome.

4. wher the word of the King is, power is. And who may say vnto him, what wilt thou doe?

5. He that keepeth the law shall feele no evill thing: & the wise hart will know time & judgment.

6. For euery thing hath his time & judgment: But the mischief of man is much vpon him:

7. Because he knoweth not what is to come. & how things wil fall out, who cā tel?

8. Man is not ruler over the spirit, to reteine the spirite: neither hath he power in the day of death: nor armour for the battel: & no striving will helpe them that vse it.

9 All this have I seene, setting my hart toward every worke that is wrought vnder the sunne: That ther is a time when a man ruleth over men to his owne harme.

From auctority & gouernmēt representing Gods presence.

10. And in that sort I saw the wicked come to the grave, & they passed away, and went from the holy place, & they were forgotten in the citye wher they had so dealt:

So

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So this was a vanitye.

11. Bicauſe ſentence vpon evill dealing is not executed quickly, therfore the hart of the ſonnes of man is fully bent in them to doe evill.

12. Though a ſinner doe evill an hundreth times and long continue: yet I know that it ſhalbe wel with them that feare God, which reverence his preſence.

13. But it ſhall not be well with the wicked: neyther can he long continue dayes, which are but a ſhadow: he which liveth not in feare before God.

14. Ther is a vanity which is done vpon the earth, that ther be juſt men, to whom it cometh accordīg to the work of the wicked: & ther be wicked men to whom it cōmeth according to the work of the juſt: I thought that this alſo is vanitye.

15. And I prayſed joy. For a man hath no better thing vnder the ſunne then to eate & to drinke and to rejoyce: for this will ſtick to him of his labour, the dayes of his life that God hath given him vnder the ſunn.

16. VVhen I applyed myne hart to know wiſdome, & to behold the buſines that is done on the earth, how day & night a man would not ſee ſlepe with his eyes,

17. Then I marked all workes of GOD that man cannot find out the worke which is done vnder the ſunne, Though man laboure never ſo much to ſeeke, yet he cannot find it: yea allthough the wiſeſt thinke to know it, he cannot find it.

Chap. 9.

1. FOR all this have I applied vnto myne hart: even to try out all this; that the juſt & the wiſe, & ther workes are in the handes of God: neither love nor hatred doth men diſcerne, by all that is before them.

not manifeſted by outward thinges: yet ſure of reward to life eternall in paradiſe: whē they cōmēd theyr ſoule to the hands of God.

2. Euen all they finde, as if all had one happ, the iuſt & the vniuſt: the good & the cleane, and the vncleane, the ſacrificing, & he that ſacrificeth not: the good & the bad have alike: the ſwearer as he that reverenceth an oath.

This

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3. This is the moſt grievous of all that is done vnder the ſunne, that all have one hap. Alſo the hart of the ſonnes of man is full of euill, and madnes is in their heartes whiles they live, and afterward they go to the dead.

4. For all that be yet accompanied vnto all the Living (ſay the men of an euill hart) they have aſſurance. For it is better vvith the dog alive, then vvith the Lion that is dead.

5. For the living knovv that they shall dye: but the dead knovv nothing at all: neither have they any more a revvard. For their remembrance is forgotten.

6. Alſo their love, and their hatred & their envy is already gone & they have no more portion for euer, in all that is done vnder the ſunne.

7. Goe, eat thy bread vvith joy, & drinke thy vvine vvith a cheerefull hart. For God novv accepteth thy vvorkes.

8. At all times let thy garments be vvhite & let not oyle be lacking vpon thine head.

9. Enjoy life vvith the vvife vvhich thou doeſt love, all thy dayes of vaine life: vvhich HE hath given thee, vnder the Sunne: all thy vaine dayes. For this is thy portion in life, & in thy Labour vvhich thou doeſt take vnder the ſunn.

10. All that thy hand can finde to doe, do it; as thou canſt. For there is nether vvorke, nor invention, nor knovvledg, not vviſdome in the grave vvhither thou goeſt.

11. Againe I marked vnder the ſunne: That the ſuift winne not the race: nor the valiant the victory: nor the wiſe the bread: nor the

It is evident that theſe wordes are ſpoken in the perſon of the wicked: and ſhould be pronounced as imitating theyr perſon. So have I printed them in another character.

nor the subtile, riches· nor the cunning, favour: But a time & occurrent happeneth to them all.

12. For assuredly man knoweth not his time. As fishes are taken in a mischevous net, & as birdes are caught in the snare: So they, the sonnes of man are intangled, at the evill time when it falleth vpō them suddēly.

13. I have also seene this wisdome vnder the sunne: & me thought it great.

14. A little city had few men in it, and a great King came against it; & compassed it about, & builded fortes against it.

15. And there was found therein a poore & wise man: & he saved the city by his wisedome. But none remembred this poore mā.

16. Then sayd I. Better is wisdome then strength, yet the wisedome of the poore is despised, & his words are not heard.

17. The words of the wise are more heard in quietnes then a Lords cry over fooles.

18. Better is wisedome then weapons of warre

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warre but one vncircūſpect deſtroyeth much good.

Chapter. 10.

1. One dead fly putrifieth,& corrupteth much precious oyntment. ſo doth a little folly, him that is in eſtimatiō for wiſdome, for glory.

2. The hart of a wiſe man is at his right hand: but the hart of a foole is at his left hād.

3. And alſo when the foole goeth by the way his hart fayleth, and he telleth vnto all that he is a foole.

4. If the ſpirite of him that ruleth, riſeth vp againſt the, leave not thy place. For a ſoft cure pacifieth great ſinnes.

5. There is an euill that I have ſeene vnder the ſunne: as an errour that proceedeth from the face of him that ruleth.

6. Folly is ſett in great height: and the rich ſitt in low place.

7. I have ſeene ſeruants on horſes, and princes walking as ſeruants on the ground.

8. He that diggeth a pit ſhall fall into it: And he that breaketh dovvne a hedge, a ſerpent ſhall ſting him.

9. He that removeth ſtones ſhal find ſorrow therby: And he that cleaveth wood ſhal be heated therby:

10. when the Iron is dul,& the mā whetteth not the Edge, but vſeth might. But the beſt helpe to bring a thing to good paſſe, is wiſedome.

11. when the ſerpēt hath bit before charming then the cūning charmer profiteth nothing.

12. The words of the mouth of a wiſe mā give grace: but the lippes of a foole devour himſelf.

13. The begining of the wordes of his mouth is fooliſhnes and the later end of his mouth is wicked madnes.

14. And the foole will multiply wordes. But the man knoweth not what ſhalbe. And who can tell him what is following him?

The

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15. The labour of the fooliſh doth weary him. For he knoweth not how to go into the city.

16. woe to the O land whoſe King is a childe: & whoſe princes eat in the morning.

17. Bleſſed art thou O land, whoſe King is the ſonne of nobles: and whoſe Princes eat in time, for ſtrength, & not to drink.

18. By ſlothfulnes beames come to decay: by holding downe the hands the houſe droppeth thorow.

19. Men making feaſtes to be merry, that wine make glad the living & mony muſt affoard all.

20. Curſe not the King no not yet in thy thought, neither curſe the rich in thy bed chamber: for the foule of the heauen will cary the voice, & the winged bird will declare the matter.

Chapter. 11.

1. Caſt thy ſeede vpō the moiſt groūd: for after many dayes thou ſhalt

finde it.

2. Give a portion to seauē,& also to eight. For thou knoweſt not what evill ſhalbe vpō the earth.

3. If the cloudes be full, they will poure fourth rayne vpon the earth: And if the trees *fruite* fall toward the South, or toward the North,ī the place that the trees *fruict* falleth, there *fruite gatherers* will be.

4. He that looketh vpon the winde, will not ſow: & he that looketh vpon the cloudes ſhall not reape.

5. As thou knoweſt not the way of the winde, nor of the bones in the belly of her that is with childe· ſo thou knoweſt not the worke of God that worketh all.

6. In the morning ſow thy ſeede,& in the euening remit not thy hand. For, thou knoweſt not whether will come to good: this or that: or whether both ſhalbe alike good.

7. Surely the light is a pleaſant thing:and it is a good thīg to the eyes to behold the ſūn.

But

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8. But though a mã may live many days, and in them all, be mery, yet let him remember the dayes of darknes, that they be the many. whatſoeuer commeth will be vanity.

9. Rejoyce, O yong mã, in thy childhood, & let thine hart chear thee, in the days of thy youth, & walke in the wayes of thy hart, and in the ſight of thyne eyes. But know that for all theſe thinges God will bring thee to judgment.

10. Put away Gods anger from thine hart & remove evil from thy fleſh. For childhood and yonghead is vanity.

Chap. 12.

1. Therfore remember thy Creatours in the dayes of thy youth, Before the evill dayes come, & the yeares approch, of which thou wilt ſay, I have no pleaſure in them.

2. Before the ſunn is dark, & the light, & the moone, & the ſtarres, and the cloudes returne after the rayne.

when

3. when the keepers of the house shal trē-
ble, and the strōg men shall bow themselves,
and the grinders shall ceasse bicause they are
few, & they waxe darke that looke out by the
windowes,

4. And the dores shalbe shut by the streat,
with the base sound of the grinding, & a man
shall stand vp at the voyce of the bird: and all
the daughters of Musick shalbe brought low:

5. And men will dread every high place,
& feares wilbe in the way, & the Almond tree
will flourish, & the Grashopper wilbe a bur-
then to it selfe: and all lust wilbe dissolued: &
a man goeth vnto his long home; and mour-
ners go about in the streete.

6. Before the silver cord is loosed: and the
golden ewer broken, and the pitcher burst at
the well, and the wheele brokē at the cestern:

7. And dust returne to the earth as it was,
& the spirit returne to God that gave it.

8. Vanity of vanities, saith Koheleth, all is
vanity.

9. And this is a matter of excellency, As
Koheleth was

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was wiſe, ſtil he taught the people knowledg: and weighed and examined and fitted many parables.

10. Koheleth ſtudyed to finde wordes delightfull, & ſcripture rightfull: *wordes of truth.*

11. The wordes of the wiſe: as goades, & as nayles faſtened in the ſheepefoldes: being giuen from one ſhepheard.

12. And my ſonne give all diligent heede to them. There is no end in making many bookes: & much reading is a wearynes of the fleſh.

13. The ſumme of the matter is, all being heard: Feare God & keepe his commaundements. For this is all the man.

14. For God will bring every deed vnto judgment: with every hid thing, whether it be good or euill

The ſumme of the matter is, all being heard: Feare God & keepe his Commaundements; for this is the man. The Maſſorite note I. Th. K.K. Eſay. Malachy. Lam. Eccl. by the Eb. firſt letter.

Four rare ſentences in the heauenly Ebrew are repeated in the end of the booke, that men should euermore thinck vpon them:

TVR

TVRNE VS O ETERNAL VNTO THEE, AND WE SHALL BE TVRNED: RENEW OVR DAYES AS OF OLD. This sheweth that all cometh from God that pitieth. So this v. of Kohe'leth moved S. Paul to abide all griefe, to keepe men from Daniels flames:

So Esay 66.

FROM MONETH TO MONETH AND FROM SABBAT TO SABBAT SHAL ALL FLESH COME TO WORSHIP BEFORE MEE SAYTH THE ETERNAL. This sheweth an vtter abrogating of Moses: seing all nations cannot come every Weeke to Ierusalem.

The last is, Malachi v. last saue one:

BEHOLD I SEND VNTO YOV AN ELIAS A PROPHET, BEFORE THE GREAT AND FEARFVLL DAY OF THE ETERNALL COMETH: From that speech closing the prophets, the Angell Gabriel beginneth the New Testament in his speech to Zachary of his Malachy Iohn. So sweetly both Testaments Kisse one the other: that none of Wit or grace should euer thinke Tobies foolish fable or Iudithes ridiculous ly to be from any sad purpose of a Writer.

To the reader.

In this emptie space, a Spech worthy of place every Where, may be added: Which Gregor. Nazian. speaketh vpon Chapt. 3. Who cõsidereth the spirit of man which ascendeth, Thus he sayth: Εἶδον ἐν τοῖς κάτω μέρεσι, κολάσεως μὲν βάραθρον τοὺς δυσεβεῖς δεχόμενον, εὐσεβέσι δὲ χῶρον ἕτερον ἀνειμένον. That is I saw in the low places: a dongeon of punishment, receaving the Wicked: and an other place appointed for the Godly. Thus the father, Who knew that Abrahã & such Were in heaven, yet speaketh as heathen did. This sentence giveth light, for the vnderstanding of the Greke fathers.

Finis.

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Fautes eſcaped in this editition of Eccleſiaſtes.

Eccleſ. Chap. 2. ver. 26. Read it thus, God giueth wiſedome *and knowledge* and gladnes.

Chap 3. ver. 14. for euer: *to it nothing can be added, and from it nothing can be diminiſhed:* and God, &c.

ver. 19. the other: *and they all haue one ſpirit:* and man, *&c.*

ver. 20. *All goe to one place*: all come, *&c.*

Chap. 4. ver. 4. his neighbour: *this alſo is vanitie and vexation of ſpirit. Ver. 17.* the houſe of God, & be neerer to heare *then to give the* ſacrifice of fooles, &c.

Chap. 5. ver. 4. *It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt not pay it.*

ver. 5. Let not thy mouth, *&c.* And ſo change the figures in all the other verſes following to the end of the Chapter.

ver. 8. as it is here, but ver. 9. being corrected, read it thus, hath not fruite: *this alſo is vanitie.*

ver. 11. being corrected, read thus, whether he *eate* little, *&c.*

Chap. 8. ver. 15. Read thus, no better thing *vnder the ſunne*, then, *&c.*

Chap. 9. ver. 18. weapons of warre, *but one vncircumſpect, &c.*

Chap. 10. ver. 6. Folly is *ſet in* great height, *&c.*

Chap. 12. ver. 10. rightfull; *wordes of trueth.*